Iamblichus, **Manifestations (ἐπιφανείας) of various classes of being**, from De mysteriis , Book 2

Basis for translation: Clarke, Dillon, and Hershbell, *Iamblichus* On the Mysteries, 2003.

Chart by Jonathan Henry, May 2014

	GODS	ARCHANGELS	ANGELS	INTERMEDIATE CLASSES		ARCHONS		SOULS
				DAEMONS	HEROES	RULERS OF COSMOS	RULERS OF MATTER	
Appearances	Uniform	Approximately like divine causes (θείοις αἰτίοις)	Simpler than Daemons	Varied		Varied, but orderly	Varied, more imperfect than Archangels	Manifold forms
Intensity of Appearances	A pleasant shining	Solemn, gentle (milder than angels)	Greater intensity than Archangels	Frightening	Gentler than Daemons	Astonishing	Harmful, painful	Like Heroes, but inferior
Alterability	Totally unchanging (size, shape, formation)	Like Gods, but lesser	Do not change, but inferior to Archangels	Change size, shape, and appearance	Similar to Daemons, subject to change	Unchanging	Many forms	Changeable in an inferior degree to Daemons
Turbulance/ Tranquility	Orderly and tranquil	Orderly and tranquil, but with an active quality	Orderliness, but with motion	Tumultuous and disorderly	Impelled on in motion, change occurs	Steadfastly abiding in themselves	Tumultuous	Like Heroes, but inferior
Beauty	Transcendent, wonderful, unspeakbale, symmetrical beauty	Extreme beauty, but of a lesser degree than the Gods	Partial, divided beauty, received from the Archangels	Beauty, distinctly marshalled and arranged (in direct visions as a pneumatic spirit)	Beauty that displays courage (in direct visions as a pneumatic spirit)	Dominant and self-originating beauty	Beauty of form that is artificial and contrived	One form for each individual soul, arranged in limited proportions
Efficacious Speed	Though perfectly still, they are faster than intellect (νόος) in their actions (ἐν ταῖς ἐνεργείαις)	Very fast movements, somehow mixed with their efficacious workings (apparently not concrete motions)	Actual motion takes place; actions must be completed in time	Appear to be faster than they are	Noble in movement, slower than Daemons	Remarkable, powerful	Make a greater impresssion, but are less efficient in fulfillment	More mobile, but weaker.
Magnitude of Epiphanies	Enormous magnitude: Heavens and celestial orbs obscured, earthquakes	Components in the world move, light is divided before their own illumination	Smaller manifestation of light than that of Archangels	Light is even more divided; actual magnitude varies	Less light than Daemons, but a greater spirit	Exceedingly large in appearance	Affected and boastful appearance	Smaller than heroes, much more varied
Vividness of Self-Revelatory Images	More vivid than the truth itself; sharp, and in brilliant detail	True and perfect	Same as Archangels, but image displays less cognitive perfection	Obscure	Inferior to Daemons	Clear	Obscure	Shadowy
Degree of Light	Brighter than light	Full of supernatural light	Bright	Glow of smouldering fire	Fire mixed with diverse elements	Relatively pure fire	Fire mixed from disparate, opposed elements	Light is patchy, mixed with the residue of the realm of generation
Division or Simplicity of Fire	Indivisible and inexpressable fire	Undivided fire, with a preceding or trailing mass	Divided fire (in most cases)	Fire divided even smaller; describable, and even visible to those who are gifted to see	Fire similar to Daemons, but with greater variation	Transparent fire	Murky fire	Diverse fire, blended with many other elements
Stability of Fire	Stable	Relatively stable	Permanently in motion	Unstable	More unstable than Daemons	Still	Tumultuous	Various movements
Effect on the soul	Perfect purification of souls	Anagogic effect	Loosen bonds of matter (τῶν δεσμῶν τῆς ὕλης)	Draw souls down toward nature (εἰς τὴν φύσιν)	Lead souls down to concern with perceptible works	Leadership over cosmic affairs	Authority over material affairs	Provoke a tendency toward generation
Purity/Stability of Image in a Vision	Wholly superior, transcendent, based only on itself	Brilliant, but appears to be based on something else	Brilliant, but certainly based on something else	Carried this way and that; not fixed; permeated with alien natures (ἀναπεπλησμένον ἀλλοτρίων φύσεων)				
Degree of Mixture in Manifestation	Unmixed			Mixed with cosmic vapors; unstable	Admixture of generative accumulation of pneumatic auras	Remain in the same state - cosmic power	Contaminated with material fluids	Excessive pollutions
Mode of Consumption of Matter	Use all matter at once	Consume for a short time	Dissolve and absorb matter	Harmonious organization of matter	Adaptation and shrewd management of matter	Superior to matter	Wholly taken up with matter	Pure souls: wholly removed from matter; Composite souls: encompassed by it
Resultant Gifts from Manifestation	Healthy body, virtuous soul, purity of intellect, general elevation of the person; removes cold and destructive element, increasese vital heat, light, etc.	Like appearance of Gods, but gifts are inferior to Gods' (if gifts are even conveyed)	More particular gifts, and far short of the perfect light	Weighs down and afflicts the body with disease; does not remove sense perception (αἰσθήσεως); drags the soul down to nature (ἐπὶ τὴν φύσιν), and holds back those who are hastening toward the divine fire; does not loosen the chains of fate	Similar to Daemons in most ways, but arouses people to noble and great deeds	Cosmic gfits, useful for life	Material, earthly gifts	Souls established in the order of angels: elevating and salutory to the soul, accompanies and strengthens holy hope; Composite souls: leads downward to generation, ruins fruit of hope, fills the beholding body with binding passions
Order and Arrangement	Surrounded by Gods or Archangels	Escorted by many Angels	Accompanied by workings appropriate to their rank	Punitive (τιμωρῶν) Daemons: display forms of punishment; other wicked Daemons: surrounded by harmful, savage, bloody beasts		Manifest with certain cosmic goods (κοσμικὰς)	Attract the disorder and faultiness of matter	Whole soul seen as a formless fire, manifesting the All; Purified soul: unmixed, undefiled fire; Composite soul: manifest with chains and punishments, weighed down by concretions of material spirits, submitted to Daemons in charge of generation
Fineness of Radiated Light (a sort of hypostatization?)	Intollerably fine - they take over the air; human eyes are unable to breathe (ἀναπνεῖν) it in, and become weak.	Humans are unable to breathe it in, but it is more bearable than that of the gods.	Leave air temparature bearable, and theurgists may interface (συνάπτεσθαι) with it.	Air is not affected, and they do not occupy or take over it; they are not preceeded by light that would allow them to manifest their form; they have no bright radiance.	Certain parts of the air move, and noises echo around, but the air remains tolerable for theurgists.	An escort of numerous apparitions surround them; difficult to bear, but no hypercosmic refinement occurs.		The air that manifests is more like the souls; attaches to the souls, and receives their forms.
Resulting Dispositions in the Beholder	Beholder receives a perfection, freed from and superior to passions, participation in a divine love and gladness of mind.	Beholder receives a pure settled state, intellectual contemplation and stable power.	Beholder receives a rational wisdom, truth, pure virtue, firm knowledge, and proportional order.	Beholder receives a desire for the realm of generation, lust for nature (τῆς φύσεως ἐπιθυμίαν), fulfillment of "works decreed by fate" (εἱμαρμένην ἔργων ἀποπλήρωσιν), and power to complete these activities.	Beholder receives the characteristics of heroes, and participate in many zealous pursuits relating to the commitments of souls.	Beholder is moved in soul in line with cosmicality (κοσμικὰς).	Beholder is moved in soul in line with materiality (ἐνύλους)	The beholder aims at generative desires and related cares for the body, and other subordinate matters.
Other Resulting Effects	Beholder receives truth, power, success in deeds, and gifts of the greatest good.	Beholder receives truth, not in regard to everything, but inconsistently, and only in regard to some things.	Beholder receives good things, with fewer limitations than what one receives from archangels.	Beholder receives nothing good for the soul, but only for the body, and then only as permitted by the order of the cosmos.	Beholder receives goods of the second and third order, aimed at government of terrestrial and cosmic souls as a whole.	Beholder receives cosmic goods.	Beholder receives great advantage in material things.	Beholder receives the goods of human life (βίον).
Self-Presentation	If the theurigcal rite has been done correctly, all of the above categories of being will divulge only truth about themselves; errors in theurgic technique may result in the image of an inferior form of apparition (φάντασμα), which seek to deceive the beholder with boastful speeches. These phantasms do not derive from the gods in the same way as the classes of beings listed above.							